prolonged the period of dependency, reaching often quite beyond the period of biological immaturity. These conditions require the cooperative activity of parents through the years of their mature life and therefore make for permanency of the marriage relation.

These practical requirements of family life are amply supported by ideal and sentimental considerations. A common interest in sons and daughters, and in their descendants, is naturally the strongest and most persistent interest in the experience of people who have realized the normal outcome of married life. Any serious disturbance of these mutual interests tends toward mental disorganization and moral retardation, if not decay. The ideal marriage is, therefore, generally recognized as a permanent one, notwithstanding occasional advocates of trial or other temporary marriages and very frequent resort to the annulment of marriage by court decree.

Divorce.

Any system of religion or of ethics that sets up a family ideal to be realized has no place for divorce as part of the ideal. Divorce has no place, figuratively speaking, in the physiology of society. On the contrary, it indicates failure of the ideal or even of the normal and substitution therefor of the pathological. The divorce court as an instrument is to law what the surgeon's knife is to medicine. It is so recognized in the New Testament, but with very great restriction as to what is sufficiently pathological to justify this drastic remedy.

The modern mind has, however, a disposition to take the whole matter of making and breaking family relations too lightly. This is due in large measure to its setting aside the great social purpose and social responsibility of marriage. Where personal convenience and pleasure wholly supercede social purpose the moral foundation of the family is destroyed. The consequence is very frequently later dissatisfaction, perhaps misery, and a paved road to the divorce court.

Some students charge this condition in America to laxness of the laws of many American states, laws relating both to marriage and to divorce. These students call for more strict and more uniform laws throughout the nation. Such reforms may help toward greater permanency in the family, but evidently, the major remedy must lie in proper education of youth with respect to all the problems involved.

While some churches attempt to enforce the New Testament standard relating to divorce, the general tendency of political governments is to regard this standard as too strict, and to do as Jesus said Moses did to meet the practical situation arising from "the hardness of your hearts."[5]

Family Relations.

Woman's place in society and in the family has changed radically since Peter and Paul wrote on this subject. Cultivation of "a meek and quiet spirit" is now as necessary for husbands as for wives as a condition of harmonious family life.

The tendency of the present in both theory and practice is to regard men and women as equals, yet differently constituted, each sovereign in his or her respective spheres; but, in many things, cooperating as equals.

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[5] Matthew 19: 3-9.

The New Testament standards of mutual love, faithfulness, confidence, and cooperation in the care and training of children have acquired the force of axioms of the moral life.

Celibacy.

It should be noted that the quotations from Paul's epistle in which he declares himself in favor of celibacy is offered as his personal opinion, not as doctrine of the church. Also that the problem of perpetuation of the race seems to be left out of account.

Paul is absorbed in the thought of the greatest immediate service to the church, and as appears from other passages, expected this worldly order to come to a speedy end. The kingdom he was striving for was literally of another world.

The tendency of modern ethics, having a very different point of view with respect to the future, is favorable to marriage of normal men and women and especially favorable to marriage of superior individuals. On this point modern eugenists disagree radically with the position of Paul. Some of them hold that the practices of the Middle Ages, resulting in part from Paul's attitude toward marriage, tended toward race deterioration.

It has now become a well established public policy in enlightened communities to encourage, and in some measure to require, celibacy of those who are physically, mentally, or morally unfit to perpetuate the race or to be entrusted with the care and training of children.

Sexual Sins.

The New Testament offers no comfort to the unrepentant transgressor of the generally recognized moral law which forbids sex union outside the marriage relation. This fact should not be made obscure by the attitude of Jesus toward repentant sinners. This attitude is evidently not to be interpreted as an excuse for sin, but as evidence of the possibility of rising above it. Thus the New Testament standard is in agreement neither with the licentious person, the advocate of "free love," or other similar theory, on the one hand; nor with the self-righteous person who, on the other hand, would in no wise associate with sinners.

Sexual sins are severely condemned in the Mosaic code. Jesus, in the Sermon on the Mount, includes that condemnation as part of his gospel with the added condemnation of licentious thought. This fundamental moral law is not changed by the fact of possible forgiveness for transgression such as that indicated in the remark of Jesus to the woman accused of adultery, "Neither do I condemn thee; go, and sin no more."

The scriptural record of this incident shows that the accusers were not concerned about the man in the case. There must then, as is too commonly the case now, have been ample charity for him. Man's inhumanity toward woman is, in this respect, very old and remarkably persistent. The remedy, evidently, does not consist in giving more license to women, nor in the "new" woman assuming such license; but in applying to men the standard they have expected of respectable women—women who have not become victims of man's lust.

In modern educational theory and practice this subject is not given the time and consideration that it merits. When it has received the attention of social workers and educators in the recent past, as a rule, too much importance, relatively, has been attached to the hygienic phases of the subject and too little to the more distinctly moral and religious phases. Were it possible to abolish from the world all forms of venereal diseases, the moral obligation of chastity would still stand as one of the most valuable qualities of character.

The American Social Hygiene Association, in its educational division, is doing much to place this subject on a broad and secure foundation. It builds upon high ideals of family life with its great social purposes and attendant joys, and in these finds abundant reasons why every one should subordinate to these ends the sex instincts and powers.

PROBLEMS

1. What is the social purpose of marriage?
2. What would be the probable consequence of the abolition of marriage?
3. Why is marriage a concern of both church and state?
4. What are some of the essential conditions of a successful marriage?

5. (a) Enumerate as fully as you can the causes of divorce.

(b) Why the rapid increase in the percentage of divorces to marriages?

6. How would conformity to New Testament standards affect the divorce problem?

7. Explain how the place of woman in modern society, and also in the family, has changed since the New Testament epistles were written.

8. What principles of family relationships given in the epistles of Paul and Peter have equal force today?

9. How do you account for Paul's favorable attitude toward celibacy?

10. On what empirical grounds may sex union without marriage be disapproved?

CHAPTER XXVII

JUSTICE AND CIVIL GOVERNMENT

A. *The Doctrine of Non-resistance.*

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

"And whosoever shall compel thee to go a mile, go with him twain.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Matthew V: 38-42.

"*Bless them which persecute you: bless, and curse not.*

Rejoice with them that do rejoice, and weep with them that weep."

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

"*Recompense to no man evil for evil.* Provide things honest in the sight of all men.

"*If it be possible, as much as lieth in you, live peaceably with all men.*

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

"*Therefore if thine enemy hunger, feed him; if he thirst, give him drink*: for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good." Romans XII: 14-21.

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." I Thessalonians V: 15.

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? *but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"*Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously*:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Peter II: 18-24.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

"*Not rendering evil for evil, or railing for railing: but contrariwise blessing;* knowing that ye are thereunto called, that ye should inherit a blessing." I Peter III: 8-9.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

"Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

"Know ye not that we shall judge angels? how much more things that pertain to this life?

"If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

"I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

"But brother goeth to law with brother, and that before the unbelievers.

"*Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?*" I Corinthians VI: 1-7.[1]

B. *Justice and Judgment in Human Relations.*

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matthew VII: 1-5.

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" James IV: 11, 12.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew VII: 12.

"Blessed are the merciful: for they shall obtain mercy." Matthew V: 7.

"And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

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[1] See also verses 8-10.

"They say unto him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself and said unto them, He that is without sin among you, let him first cast a stone at her.

"And again he stooped down, and wrote on the ground.

"And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

"She said, No man, Lord. *And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*" John VIII:3-11.

"*But why dost thou judge thy brother?* or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

"So then every one of us shall give account of himself to God.

"*Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*" Romans XIV: 10-13.

"*We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*

"Let every one of us please his neighbor for his good to edification.

"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Romans XV: 1-3.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

"And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

"Are ye not then partial in yourselves, and are become judges of evil thoughts?

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

"But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

"Do not they blaspheme that worthy name by the which ye are called?

"*If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well*:

"*But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.*

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

"For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

"So speak ye, and so do, as they that shall be judged by the law of liberty.

"For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." James II: 1-13.

C. *God's Judgments and His Rewards.*

"The story of Peter's visit to Cornelius, a Gentile, as related in The Acts, includes these words of Peter to Cornelius:

"Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

* * * * *

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." The Acts X: 28, 34, 35.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

"But we are sure that *the judgment of God is according to truth against them which commit such things.*

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

"But after thy hardness and impenitent heart treasurest up unto thy self wrath against the day of wrath and revelation of the righteous judgment of God;

"*Who will render to every man according to his deeds*:

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

'But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

"*For there is no respect of persons with God.*

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

"(For not the hearers of the law are just before God, but the doers of the jaw shall be justified.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

"Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans II: 1-16.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

"Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

"*But he that doeth wrong shall receive for the wrong which he hath done*: *and there is no respect of persons*." Colossians III: 23-25.[2]

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians VI: 7, 8.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans VI: 23.

D. *Judicial Procedure.*

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

"The officers answered, Never man spake like this man.

"Then answered them the Pharisees, Are ye also deceived?

"Have any of the rulers or of the Pharisees believed on him?

"But this people who knoweth not the law are cursed.

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[2] See also James II: all; and IV: 17; Romans IV: 15.

"Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

"*Doth our law judge any man before it hear him, and know what he doeth?*

"They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." John VII: 45-52.

"And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

"And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

"About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

To whom I answered, *It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.*" The Acts XXV: 13-16.

E. *Allegiance to Government.*

"Then went the Pharisees, and took counsel how they might entangle him in his talk.

"And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

"Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

"But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

"Shew me the tribute money. And they brought unto him a penny.

"And he saith unto them, Whose is this image and superscription?

"They say unto him, Caesar's. Then saith he unto them, *Render therefore unto Caesar the things which are Caesar's;*

and unto God the things that are God's." Matthew XXII: 15-21.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

"*For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same*:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

"For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

"*Render therefore to all their dues*: *tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."* Romans XIII: 1-7.[3]

"*Submit yourselves to every ordinance of man for the Lord's sake*: *whether it be to the king, as supreme;*

"*Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

"Honour all men. Love the brotherhood. Fear God. Honour the king." I Peter II: 13-17.

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[3] See also I Timothy I: 5-11.

Commentary

Non-Resistance.

The New Testament doctrine of non-resistance seems to many minds to be quite out of joint with the world as it is. To offer oneself as a sacrifice to more blows when smitten seem to some people not only contrary to human nature but akin to cowardice. When thought of as a possible practice in international relations it is pronounced suicidal.

It is, beyond question, true that the minds of children and of primitive peoples do not readily adjust to the doctrine of non-resistance. It is also true that personal, family, neighborhood, and international quarrels have been perpetuated for many years, and, in case of groups, for generations by practice of the opposite doctrine—an eye for an eye and a tooth for a tooth. Returning evil for evil is the surest way of perpetuating and increasing evil.

Here again fundamental ethical principles and the possibility of their practice may be seen more clearly by study of ideal family life. Any ethical principle that can be applied successfully in the family may, it is conceivable, be applied also to larger groups in proportion to their development of the spirit of good will toward their fellows.

What are the consequences in family life of insistence upon returning evil for evil? It requires but limited observation to discover that these consequences are a sufficient foretaste of the tortures of the damned so vividly pictured in some theological literature. On the contrary, practice of the doctrine of returning good for evil tends quickly to eliminate evil and to substitute therefor ever increasing love and good will. This, in turn, may be a foretaste of what some theologians have thought belongs only to a world beyond.

If the objection is raised that this method may work in the family in so far as the relations of husband and wife are concerned, but cannot be applied to children, the answer is that it can, at least, be an ideal toward which they may be led by example and by manifestation of a sympathetic attitude toward their difficulties.

As to the relations between parents and children, even where so-called disciplinary measures are resorted to, every enlightened theory, both ancient and modern, holds that this discipline should not be administered in ill will or with the spirit of retaliation. It can be justified only as it is for the ultimate best good of the child. This calls for kindly firmness and parental persistence rather than for harsh treatment.

It is true that even the best of parents do not always live up to these ideals. This, however, is also true in some degree of all moral ideals. Ideals are set up as goals to be attained; when attained ideals are not thereby made invalid, but are superceded as goals by other ideals of a still higher type. The doctrine of Jesus here discussed has not yet been thus superceded, nor is it made invalid by the fact that it has, as yet, not been fully realized in practice. To the extent that it has been realized, it seems to be fully justified.

Judgment as Condemnation.

The term judgment in King James' translation of the Bible is often used as synonymous with justice: in some instances, however, it means to condemn, as is also the case with the term *judge;* this is illustrated in the admonition, "Judge not, that ye be not judged." This has reference to condemning persons, and should not be confused with judgments in regard to types of conduct. Those types that are destructive of personalities, or otherwise detrimental to mankind, should be freely condemned and every effort put forth to eliminate such conduct. This can be done by persuasion and, if need be, by legal restraint. To condemn individuals is, however, quite another matter. Individuals are not saved by being condemned; nor should man's fallible judgment be entrusted with the responsibility of condemning his fellow men. The admonition of Jesus is well illustrated in his own attitude in case of the woman accused of adultery, when he said, "Neither do I condemn thee; go, and sin no more."

God's Judgments—His Rewards and Punishments.

The New Testament teachings on this subject tend to identify God's judgments with what in the science of ethics is conceived to be the natural and ultimately inevitable consequence of either good or evil deeds. While physical and biological sciences deal with phenomena that are non-moral, and while this aspect of nature seems to be blind to moral values, there is a higher nature within us, revealed through studies of the distinctively human aspects of the individual and of society, which of necessity does recognize moral or spiritual values. This distinctively human nature comes to realize still higher values and correspondingly greater joys, or it degenerates to lower levels with increasing misery, according as it aspires to and progressively realizes moral ideals or does the reverse of this. This principle is clearly and tersely stated by Paul, "Whatsoever a man soweth, that shall he also reap." It is well illustrated in case of the temperate, industrious, honest, and chaste man, on the one hand; and of the drunkard, the laggard, the liar or thief, and the libertine, on the other. The rewards of virtue may, of course, not carry with them wealth, while the advantages of wealth are sometimes the lot of sinners. This fact tends, in the minds of youth especially, to obscure the more real values and the losses that are inevitable, yet little understood until experienced. Even a youth, however, should be able to observe in his elders some of the rewards of virtue and the retributions of vice, were the same care and skill given to teaching these things as is now given to teaching the facts and principles of arithmetic and grammar.

The Nature of Sin.

The New Testament citations on this topic relate to sin as a quality of character of individuals, not to sin in the abstract, if there can be such a thing. It has already been pointed out, however, that acts of certain types may be bad in themselves, irrespective of the ignorance or the good motives of the actors. One who does such an act, even through ignorance, may, in many cases, suffer from the inevitable consequences of such action. That is, ignorance does not exempt a person from the natural penalties of acts in themselves wrong. It happens, unfortunately, that very often many "innocent by-standers" share in the penalties. In consideration of these facts it may be said that it is a primary obligation both of individuals and of society to do their utmost to overcome ignorance, especially ignorance of facts and principles that have to do with human welfare.

Judicial Procedure.

Some of the most fundamental principles of judicial procedure are very old. The opening chapter of the Book of Deuteronomy reports Moses as rehearsing the story of Israel's deliverance from bondage and re-organization as a nation. In course of this recital is the following passage:

"And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

"Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it to me, and I will hear it." I: 16, 17.[4]

The Old Roman Laws of the Twelve Tables contain a number of provisions that are still regarded as fundamental in constitutional law. Roman law, developed upon this foundation, is cited by Paul in upholding his rights as a Roman citizen.

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[4] See also Leviticus XIX: 15.

Allegiance to Governments.

The New Testament recognizes civil government as legitimate and essential to the welfare of society. It, therefore, becomes the duty of every individual to give allegiance to his government. This, of course, includes upholding the authority of the ministers of the laws of the state.

Since, however, the laws of a state may or may not be in complete harmony with the principles of a church, or with consciences of some of its citizens, there is the possibility of an individual facing a conflict between his two allegiances—his state and his religious convictions. This situation has occurred with some of the greatest personages in history. In some instances the conflict has been between the felt duty of the individual and the law of the state. It should be noted that this conflict has frequently been solved by the individual's remaining true to his conscience, but without seeking to escape the law with its penalties. Socrates and Jesus are notable examples of this method. This is not to make war upon the state or to seek to destroy its power, but rather a nonresistant method of protesting against injustice or other abuse of civil power. The conflict has in some other instances been solved by recognizing the duty of full allegiance to the state and all of its laws as taking precedence over any duty to the contrary.

The same problems have arisen between groups and subdivisions within a state, in which case, the matter has been settled by yielding, by compromise, or by revolution. Revolution is justified only when it represents loyalty to the ideal state and therefore to the permanent welfare of humanity.

Since the New Testament is not a treatise on civil government these aspects of political ethics are not explicitly developed.

Application of New Testament Morals to the Functions of Civil Government.

The New Testament doctrine of forgiveness of the penitent sinner has its corresponding ethical principle in the modern conception of punishment. Enlightened people have ceased to think of punishment as retribution that must be inflicted upon a criminal irrespective of other purposes. Punishment is rather conceived to be a by-product of measures necessary for the protection of society, and for the reform of the criminal. In case of juvenile offenders the latter is generally the dominant motive; in case of adult offenders, it has in recent years also become a very important factor. Whenever society can be assured of the reform of the criminal, both ends of criminal justice have been realized and punishment ceases. Is not this the political equivalent of forgiveness of sins?

Jesus came, not to condemn the world, but to save it; that is, if possible, to save all mankind, including penitent sinners. The State, through its extensive program of promoting the general welfare, including an elaborate system of public education, is coming more and more nearly to this ideal.

Prosecutions are not now conducted, as a rule, in the spirit of malice toward the accused. Law courts rather seek without bias to determine the law and the facts in the case. The domain of facts is, however, so expanding as to require for their determination the services, in many cases, of psychiatrists and physicians to determine the mental and physical status of the accused; of trained social workers to determine environmental and hereditary influences. Recommendations from a conference of such experts may have great weight in determining treatment of a criminal.

The preceding paragraphs should not be understood as recommending a "molly coddle" method of dealing with criminals. Such is not the attitude either of the New Testament or of modern ethics. Both, however, call for the highest degree of moral courage in opposing wrong, and in administering the laws in agreement with the spirit and purpose of these laws. This calls for the highest degree of unselfish devotion to human welfare, joined with knowledge and wisdom to give proper direction to that devotion and moral courage, so highly esteemed in all sound ethical theory.

PROBLEMS

1. Explain and illustrate how the doctrine of non-resistance is the opposite of that of retribution.
2. What in general are the social consequences of the practice of retribution?
3. (a) What are the probable consequences of the practice of non-resistance? Consider various typical social conditions.
   (b) How does it work in the family group? Try it.
4. Explain the meaning of the admonition, "Judge not," etc. in Matt. VII: 1. Give illustrations.

5. (a) Under what conditions may criticism be helpful?

(b) Would applications of the golden rule sometimes lead a person to offer kindly, constructive criticism? Explain and illustrate.

6. What is the meaning of having "respect to persons?" James II: 13, Acts X: 34-35, and Paul's epistles.

7. Explain, in terms of modern ethics, Galatians VI: 7-8.

8. What do our modern constitutions have in common with ancient Jewish and Roman law?

9. (a) What do New Testament writers conceive to be the proper function of civil governments?

(b) What, in general, is the duty of man toward these governments?

10. Give examples of great men who have voluntarily submitted to death in obedience to the authority of the state.